

The Baptist Record

JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

Thursday, April 28, 1994

Published Since 1877

How to witness to Latter-day Saints — Mormons

This article is first in a series on inter-faith witnessing, taken from Interfaith Witnessing: A Guide for Southern Baptists, by Glenn Igleheart. For specific help or training, call the Evangelism Department of the Mississippi Baptist Convention Board at (601) 968-3800.

Officially The Church of Jesus Christ of Latter-day Saints, this sect is commonly known as the Mormon Church.

No matter where you go in the world, you will run into Mormons. They take missions as seriously as Southern Baptists and have almost four times as many missionaries. Most of their missionaries are young men who travel by twos (often on 10-speed bikes), wearing dark pants, white shirts, and dark ties. They are always neat, always polite, and always eager to tell about their faith, the only authentic faith in our time (according to them).

Mormons topped the 5 million mark in 1982, and 3.9 million of them live in the United States. The largest American-born sect, they continue to have a healthy growth rate worldwide.

Mormonism was launched in 1830 by Joseph Smith Jr. (1805-1844). In that year he formed the "Church of Christ" and published *The Book of Mormon*, which he claimed to have translated from golden plates dug up by angelic command near his home in western New York state. He and his followers claimed theirs was the one true church, restored to earth.

Mormons use the Bible, *The Book of Mormon*, *Doctrine and Covenants*, and the *Pearl of Great Price*.

What Mormons Believe

About God — There is a plurality of gods. God is one of many gods. He chose a spirit wife and fathered all human spirits. He has a physical body (arms, legs, etc.).

About Jesus — He is the result of sexual union of God and Mary, to whom he was married for a time. (Since Mormons do not believe in sex outside of marriage, he must have been married to her.) Jesus' death on the cross atones for Adam's sin and for yours up to the time of your belief, but not beyond that. The rest is up to you in keeping the "ordinances and commandments" of the Mormon Church.

About Future Life — Hell is reserved for Satan and his angels; all others live in one of three "kingdoms" (celestial, for good Mormons; terrestrial, for honorable non-Mormon men; and telestial, for the wicked of the world).

About Salvation — Salvation involves the steps of:

Faith
Repentance
Baptism by immersion (by Latter-day Saints only)

A laying on of hands (by Latter-day Saints only)

Obedience to laws and ordinances, which leads to full exaltation (godhood).

This includes ordination to the Melchizedek priesthood, temple marriage, endowment, tithing, sustaining the Prophet, and keeping the Words of Wisdom (no alcohol, coffee, tea, etc.).

Baptist Witness to Latter-day Saints

Be friendly. They expect rejection; do the unexpected.

If you are meeting a missionary, ask how long he has been on

mission and where he is from. Ask if they have met Southern Baptists and what impressions they have of them. (If they are not in the Old South, you may be the first Southern Baptist they have met.)

Stress the three A's:

The adequacy of God's revelation in Jesus and the Bible. No changes are needed.

The authenticity of your church — it is based on the New

Testament pattern with a valid gospel and ministry.

The assurance one gains in a faith kind of salvation. Works salvation doesn't give a sense of assurance.

Stats show . . .

Baptist teens exposed to violence

NASHVILLE (BP) — The following statistics were compiled from a 1992 "Youth Questionnaire on Violence," designed by the youth section of the Baptist Sunday School Board's discipleship and family development division. The surveys were given to more than 2,000 Southern Baptist teens who attended youth conferences at Glorieta (N.M.) and Ridgecrest (N.C.) Conference centers.

These and other statistics may be found in the workbook, *Violence: the Desensitized Generation*, produced by the BSSB.

Personal Involvement with Violence

•27% indicated they had been involved in a physical attack on another person.

•Approximately 25% have participated in the destruction of both private and public property.

•A noticeable majority have personally observed others involved in violence. The violence they observed occurred at school by male teens.

•Approximately 20% of the observed violence was influenced by either drugs or alcohol.

•Approximately 30% have carried weapons and seven out of 10 have observed youths at their schools with guns, knives, or other weapons.

•22% of the youths have been personally attacked.

•69% indicated they learned violent behaviors from the media. Friends was a close second, followed by parents and school.

Violence in the Media

•More than 90% of the youths notice violence in movies, TV shows, and music videos.

•58% of the youths feel this violence to be, to some degree, acceptable.

•Approximately 75% agree violence in the media affects a person's behavior.

•16% reported media violence had affected their own behavior.

Violence in the Home

•22% of the youths have observed violent behaviors in their homes. The father is most likely to have exhibited these behaviors. Brothers are a close second.

•77% of the youths reported there was a gun in their house.

Gangs

•52% of the youths reported gangs exist in their local schools.

•21% reported gangs exist in their neighborhoods.

•Only 5% have participated in gangs.

Violence and Authority Figures

•10% indicated they had been physically attacked by a person in authority.

•The majority indicated they had seen at least one person react violently to someone in authority.

Violence and Personal Feelings

•22% of the youths have observed violent behaviors in their homes.

•47% indicated they hold their anger inside — and try to forget it.

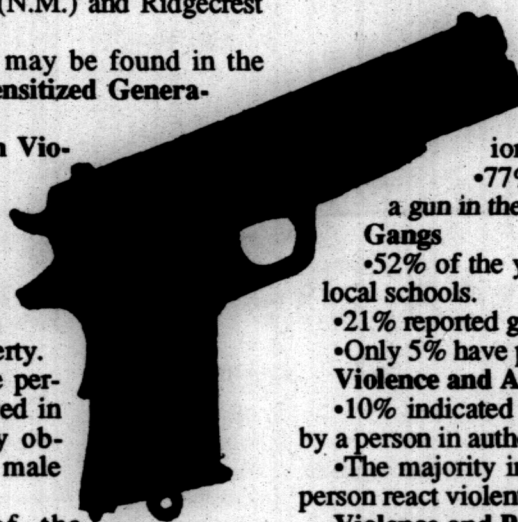
•Approximately 30% indicated they feel a need for help in coping with anger.

•25% of the youths have recently felt they were in danger of being attacked.

Sexual Violence

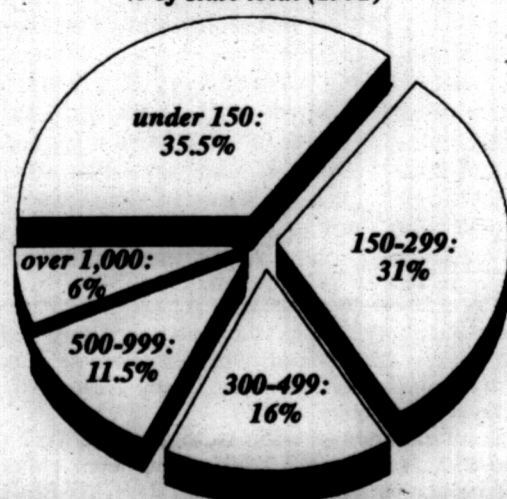
•9% have personally experienced sexual violence, which occurred on a date or at school.

•4% indicated they had been raped.



Mississippi Baptists prefer variety of church sizes

Church membership
% of state total (1992)



Church membership	total number of churches (1992)	increase/decrease
under 150	705	1%
150-299	612	1%
300-499	318	no change
500-999	229	no change
over 1,000	123	5%

Percentages are rounded. Increase/decrease reflects 1991 to 1992.
Source: 1993 Mississippi Baptist Convention Annual

Looking Back...

10 years ago

Over 8,000 people pack the Mississippi Gulf Coast Coliseum in Biloxi to witness the Foreign Mission Board appointment service for 12 missionary couples — five of whom are Mississippians.

20 years ago

A pair of Mississippians assume the top offices of Southwestern Seminary's Student Council. Jerry Y. Allen of Cleveland will serve as president, and Samuel A. Hendry Jr. of Hattiesburg will serve as vice-president.

50 years ago

The Mississippi Baptist Convention Board approves a second full-time staffer to work with black Baptist churches. The Board also expands Bible Institute training for black pastors, with six sessions slated through June.

EDITOR'S NOTEBOOK

Guy Henderson

SBC 89, Mississippi 0

The annual national meeting of Southern Baptists is big business. The 137th session will be June 14-16 in Orlando, Fla., with President Ed Young handling the gavel. About 25,000 are expected... some perhaps drawn by the opportunity to visit Disney World.

Reports will be given by all boards and agencies, along with recommendations of the Executive Committee. Great music and powerful preaching will be sandwiched in between. The report of the Home and Foreign Mission boards will be condensed to a single session on Wednesday evening. The election of candidate Fred Wolfe or Jim Henry will be on Tuesday afternoon.

There will likely be a heated motion to reject all Cooperative Baptist Fellowship (CBF) monies but it will be routine for the most part. The parliamentarian should hardly break a sweat.

Some fine-tuning of guidelines for seating messengers is on the docket and the Credentials Committee will be kept busy.

The Pastors' Conference, just prior to the convention, usually sets the tone for the whole con-

vention and is a tip-off for the election of the SBC president. Fred Wolfe will be among the last speakers and is slated to be elected president the next day. The real highlight of the Orlando experience could be on Sunday evening, when the Foreign Mission Board will have a commissioning service and a call for volunteers.

Another feature is the large number of non-Southern Baptists who will be speaking, Jerry Falwell of Lynchburg, Va., being the real stand-out. Falwell once published the *Fundamentalist*, but the magazine has all but disappeared and financially, his Liberty University has been hard hit. Through all of this, Falwell has become very close to ranking SBC leaders.

Strange it is... we snub staunch Southern Baptists who are prominent in preaching and giving, and then invite non-Southern Baptists to be on the platform.

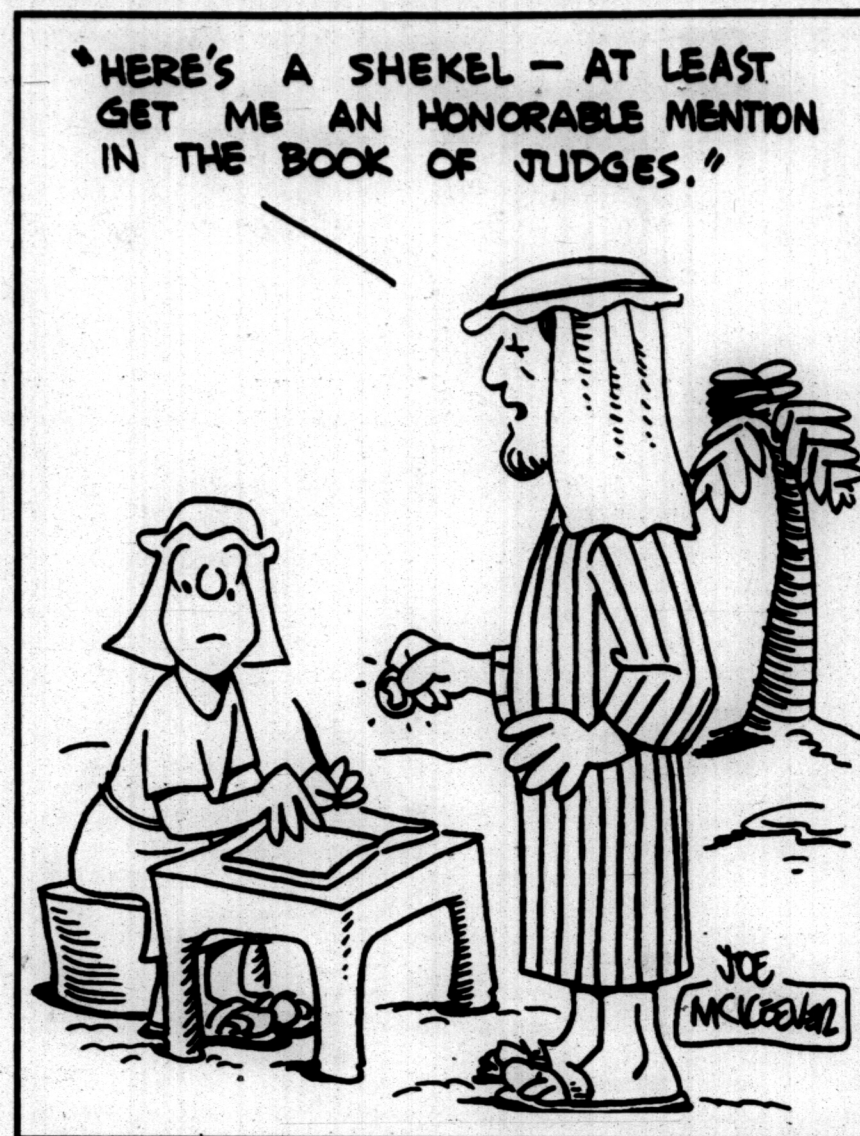
So much for the praise, now for a personal observation.

Mississippi is a small state in population (2.6 million) and certainly not the wealthiest in Dixie. Yet in giving through the Cooper-

ative Program, we usually rank 7th or 8th in total dollars, and we lead the "old line" states with a 19.5% increase in CP gifts for the first six months of the current church year.

For three consecutive years we have given over \$5 million to the Lottie Moon offering. Two Mississippi churches were in the top three out of 38,000 churches in supporting missions through the Lottie Moon Christmas Offering for Foreign Mission. In the 10 years (1981-1991) the SBC average per capita for all mission giving was \$48.04; Mississippi gave \$55.01. We have churches giving up to 30% of the plate offering to missions.

The Orlando convention is a fine testimony to the fact you cannot buy your way onto the program. There is not a single Mississippian (presently living here) listed on the SBC or the Pastors' Conference programs. I suspect other states were also passed over. After all there were only 89 slots on the SBC program and 72 on the Pastors' Conference. Maybe next year... huh, fellows?



THE FRAGMENTS

Prayed for by mistake

It really happened. One missionary told another, "We turned to the wrong day on the missionary prayer list, and I almost prayed for you by mistake."

Out of curiosity, I went in the other day to check on my "golden parachute."

"Sorry" said my compatriot. "No golden parachute for you but we do have a frayed bungee cord."

It must be terribly frustrating for a bonifide TV-remote control flipper to sit through a one man sermon. Ever notice how strange our language can be?

My wife teaches English to some non-English speakers and the mix-ups are frequent. Did you ever think that a "slim chance" and a "fat chance" mean the same thing? Your boss can be a "wise man" or a "wise guy;" get it right before you go in.

And some wit has observed that you can park your car in a "drive-way," drive your car on the "park-way," and sit bumper to bumper during the "rush hour." Small wonder the original Americans still favor the native tongue.

— GH

Williams named SBTS Christian education dean

LOUISVILLE, Ky. (BP) — A professor and administrator at Denver Seminary has been named dean of the school of Christian education at Southern Seminary in Louisville, Ky.

Dennis E. Williams, chairman of the department of educational ministries and administration at the conservative Baptist-related seminary, will assume the Southern Seminary deanship May 1. He succeeds William B. Rogers who resigned as dean last year to

assume full-time teaching duties at Southern. Southern Seminary President R. Albert Mohler Jr. announced Williams' appointment April 19 during the opening session of the seminary's spring trustee meeting.

Williams is a graduate of Southwestern Seminary in Fort Worth, and has been a professor at Denver Seminary since 1971. He also serves as the executive director of the Mountain Area Sunday School Association in Denver.

Guest Opinion...

America the Beautiful

By L.V. Shoemaker

Each day in the United States of America, thousands of unborn children are sacrificed on the altar of convenience, to the god of selfishness. The increase in numbers of teenage pregnancies has become unbelievable. Lifestyles that were felony crimes in most states a few years ago are now promoted as alternative lifestyles. Drug addiction has run rampant across the United States, even in the rural areas. Gambling has become an accepted form of recreation. Divorce has eroded the family structure to the point that marriage is no longer considered sacred or significant. Violent crime has increased much faster than the ability to build prisons to house offenders.

The value of human life has become incredibly cheap. America the Beautiful has evolved into a spiritual cesspool.

Who caused this awful thing to happen? Where can we place the blame?

It is so easy to point a finger at our state legislators who made it legal for a man to gamble away his paycheck without first paying the rent, or for the welfare check

to be lost while his children are at home with no food.

The Supreme Court is a good target. This esteemed body of judges protects the rights of the criminal while the victim is often left without recourse.

Or how about our president and his staff who actively support abortion and the homosexual lifestyle?

No, my friends — we must look elsewhere. These politicians are merely giving the people what they want. The basic problem lies with the Christian community.

If no member of any Christian church ever went to the gambling boats again, the boat owners would have to pull up their gangplanks. If no woman who professes to believe in God and his holy Word ever visited another abortion clinic, these places would be required to close their doors permanently. If no person claiming to be a Christian ever bought another bottle of whiskey or beer, the distillers and breweries would be required to devote their resources to producing fuel for automobiles.

If every child of the kingdom

of God would do unto others as they would have done unto them, America would begin to regain the moral ethics that once made her a great nation.

God told Solomon 500 years before Christ came in human form to the earth — and he is telling the Christian community in America in 1994 — that: "If my people, who are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways, then will I hear from heaven, and will forgive their sin, and will heal their land" (2 Chron. 7:14).

Brothers and sisters, the book of Ecclesiastes gives an account of how Solomon tried everything the world had to offer. Have we not, in America, done the same? It is time we turned back to God and claimed his promises. Then we can say with Solomon: "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments; for this is the whole duty of man" (Eccl. 12:13).

Then America will truly be beautiful again!

Shoemaker is a member of Cold Springs Church, Collins.

The Baptist Record

VOLUME 118 (ISSN-0005-5778) NUMBER 12
Published weekly except weeks of July 4 and Christmas by the Mississippi Baptist Convention, 515 Mississippi Street, Jackson, MS 39201. Subscription \$7.35 a year payable in advance. Second class postage paid at Jackson, Mississippi. The Baptist Record is a member of Southern Baptist Press Association.

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Postmaster: Send changes of address to The BAPTIST RECORD, P.O. Box 530, Jackson, MS 39205. Send news, communication, and address changes to The Editor, BAPTIST RECORD, P.O. Box 530, Jackson, MS 39205 (601) 968-3800.

Rwanda horror is personal for evacuated missionaries

By Craig Bird

NAIROBI, Kenya (BP) — To most people, television and newspaper images from Rwanda of trucks heaped with bodies and streets littered with corpses are horrifying but distant — both geographically and emotionally.

But the 11 Southern Baptist missionaries forced to flee the central African country in April are watching a land they love die. And as the cameras scan the destruction, they fear they will recognize the victims — slaughtered because of their ethnic identity.

"It even hurts too much to call the names of our Rwandan Christian friends when we're praying for them because there are so many who have probably died," said missionary Dianne Randolph of Dallas.

Among those they are concerned about are:

— Vincent, an employee of the Southern Baptist mission organization in Rwanda for 12 years and a key leader in Kigali Baptist Church in the Rwandan capital. He had been worried for several months, predicting even before the

most recent fighting erupted that "I won't make it next time."

The morning of April 9 he slipped into the house of a neighbor who had a phone and called missionary Vernon Sivage of Midland, Texas.

"I want you to pray for me and my family," Vincent told Sivage. "Looking out the window right now I can see an armed gang searching house to house for Tutsis. When they find my family they will kill us all."

Sivage prayed with him over the phone. Ten minutes later the

missionary drove out of his home to join an evacuation convoy leaving Rwanda. Vincent was likely dead before the Sivages even reached the American Embassy compound.

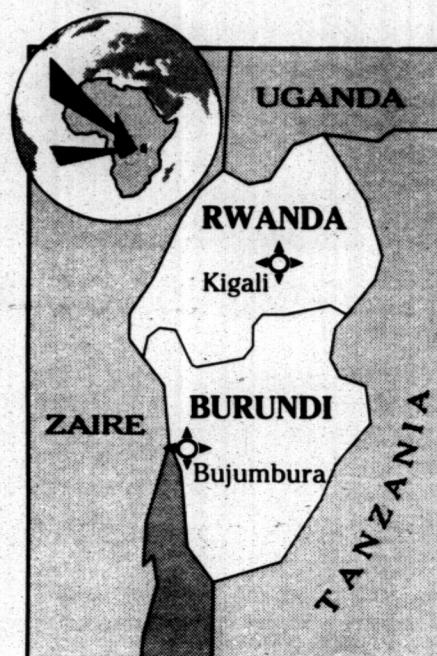
— Emmanuel worked as a guard for missionaries Martha Colwell of Wilksboro, N.C., and Katrina Knox of Columbia, Tenn. When he tried to go home April 7, he was turned back by soldiers. Colwell read Psalm 9 with him after he shared his fears for his family.

"He cried," she said. "And Rwandan men never cry in public."

— A pastors' and leaders' meeting in Butare stranded 22 men and one woman in the southern town, cut off from their families in other parts of the country after the killing began. They faced the twin traumas of starvation and being unable to protect their families.

The names and faces of scores of other pastors and women and children overflow the memories of all the missionaries, adding perspective to the material and emotional loss the Americans have undergone.

"We prepared to evacuate in 1990 and packed a small carry-on bag then," Sivage recalled. "We didn't actually leave them but we did go through emotional separation. It was a good first step to cut ties between what we own and who we are. We are not



THE SECOND FRONT PAGE

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Chapman says Tx. proposal undermines "God-given" CP

By Herb Hollinger

NASHVILLE (BP) — A proposal before a special Texas study committee to alter the state's participation in the Cooperative Program is "a far cry from what Southern Baptists have known, cherished, and practiced."

That is the assessment of Morris H. Chapman, SBC Executive Committee president, who said the proposal is "an open invitation to Southern Baptist churches in Texas to become more directly involved in SBC missions by sending their gifts directly to the SBC to support world missions and ministries."

Texas Baptists' Cooperative Missions Giving Study Committee has moved toward recommending a Texas-oriented Cooperative Program, placing a primary focus on Texas Baptist causes but permitting funds designated for "worldwide Baptist causes" also to qualify as "Cooperative Program" gifts.

And "worldwide Baptist causes" could include a variety of things, such as the Southern Baptist Convention, the Cooperative Baptist Fellowship, Criswell College, or any other Baptist entity.

If adopted, the proposal would dramatically change the longtime Cooperative Program relationship between the churches, the state convention, and the Southern Baptist Convention, according to Chapman.

"The Cooperative Program which was adopted in 1925 is considered by most Southern Baptists to be a God-given method for funding world missions," Chapman said. "The Texas proposal as released is a far cry from what Southern Baptists have known, cherished, and practiced."

"There is no 'BGCT Cooperative Program,'" Chapman said.

"The Cooperative Program is a partnership which involves churches, state conventions, and the Southern Baptist Convention. When any of the three participants is omitted you have a funding system, but not the Cooperative Program."

The 22-member committee was appointed by Baptist General Convention of Texas President Jerold McBride after messengers to the 1993 convention approved a motion by Ben Loring, pastor of First Church, Amarillo, that such a panel be named to study how to "enhance cooperative missions giving in Texas" and make its recommendation to the 1994 convention in Amarillo, Oct. 31-Nov. 1.

The committee's chairman is Cecil Ray of Georgetown, former national director of the SBC Planned Growth in Giving emphasis and general secretary-treasurer of the Baptist State Convention of North Carolina.

Loring was asked to speak to the committee's second meeting in Dallas to explain why he made the motion and what he meant by "enhance cooperative missions giving."

The Amarillo pastor said he meant that missions giving be more encouraged and affirmed rather than increased.

His church, he noted, has long been a supporter of the Cooperative Program but in 1990 out of concern for the direction of the Southern Baptist Convention had chosen to send its "out-of-state mission money" through the Cooperative Baptist Fellowship.

It was an "agonizing decision" by the church, a "protest move" to voice its disagreement, primarily with the SBC Executive Committee and some of its decisions.

At the time, Loring noted, more than 80% of gifts through the CBF were channeled to SBC causes, getting to the mission boards, seminaries, and commissions, but bypassing the SBC Executive Committee.

Last year, Loring noted, his church contributed \$2,660 through the Cooperative Program and gave \$719,000 in designated gifts. Of that total, he said, \$465,000 went to Texas Baptist causes and \$254,000 was sent to the CBF. Of the total sent to the CBF, \$189,000 was forwarded to SBC entities.

Loring said his church's \$189,000 in support of SBC causes exceeded those of Houston's Second Church, whose pastor, H. Edwin Young, is president of the SBC. But, Loring said, the gifts of First in Amarillo somehow have been "devalued" because of the channel it chose, and he said he thinks it has hurt missions giving in his church.

Loring urged the committee to consider a system of "fairness" in recognizing cooperative gifts that respects the autonomy of the local church in its mission-giving decisions, encourages giving rather than intimidates a church that may choose other avenues of support, and recognizes its assignment as an opportunity to affirm local church autonomy in decision-making, and help each church feel it is a part of the process.

That "system," Chapman believes, will encourage SBC churches in Texas to give much more to SBC world missions causes than the 36.65% the Cooperative Program now receives from the Texas convention.

Hollinger is Baptist Press director; Toby Druin contributed to this story.

SWBTS prof retiring to protest Dilday firing

FORT WORTH (ABP) — A Southwestern Seminary faculty member is leaving the Fort Worth, Texas, school to protest President Russell Dilday's firing.

Jack Coldiron, 67, distinguished professor of voice, wrote trustees April 13 informing them he will retire in July after teaching 31 years in the seminary's School of Church Music.

Coldiron addressed the letter to Fort Worth pastor Miles Seaborn, who chairs a committee on the seminary's board of trustees seeking a successor to Dilday, and sent copies to each of the board's 40 members. The trustees voted 26-7 to fire Dilday March 9 after he refused to accept a severance package offered by trustee leaders requiring him to retire immediately.

Coldiron told Seaborn that despite a lifetime of nurture from the Southern Baptist Convention, his "belief and confidence" in the convention "have been gradually eroded" as conservatives now controlling the 15.4 million-member convention have effected their reforms. With the Dilday firing, "the last vestige of trust was ripped apart and I have decided it is impossible for me to work with you any longer," he wrote.

"My heart is broken as I consider what will become of the fine institution which I have known for so many years," Coldiron continued. "Therefore I have presented my letter of intent to

retire in July 1994."

Coldiron said he wrote the trustees in response to a letter from Seaborn inviting him and other faculty members to recommend a successor to Dilday, 63, president of the seminary since 1978. He labeled that request "a mockery."

As a member of the music school faculty, "I have already been demeaned and criticized for my lack of understanding of what the churches need and for disregarding the suggestions of trustees for updating the curriculum of the school to meet the current needs of our constituents," he wrote.

Coldiron said faculty members have been "dubbed hard-nosed and uncooperative," while their "good faith actions" in response to trustee criticism were "utterly ignored," the letter continued.

"Why would you now look to us for recommendations?" he asked Seaborn.

Coldiron, however, did recommend a candidate to Seaborn. "His name is Russell Dilday," the letter said.

In his letter, Coldiron charged "capricious and vicious actions" by trustees "have brought pain and outrage into the lives of countless thousands and have certainly diminished the work of the Lord in our time."

"The convention I once knew is no more," he wrote. "The school which I have revered and served for so many years is irreparably damaged."



Secretaries elect officers

Serving as officers for the Mississippi Baptist Secretaries Association for the coming year are, from left: Connie Evans, Mississippi College, president; Elizabeth Godfrey, Fairview Church, Columbus, first vice president; Jamie Luecke, Fairview Church, Columbus, second vice president; and Danie Robbins, Mississippi College, secretary/treasurer.

Orlando "Cross Over" plans now involve 173 churches, 1,200 vols

ATLANTA (BP) — Cross Over Orlando "promises to be one of the most challenging and exciting Cross Overs yet," said Home Mission Board President Larry Lewis.

This year, 173 churches and 1,200 volunteers are participating in the door-to-door thrust, and a two-day

Cross Over Orlando



telephone campaign will be used to recruit prospects for three church starts.

Since being introduced with door-to-door visitation in 1989, Cross Over activities have grown to include rallies, street evangelism with creative arts, block parties, and church starting efforts.

Block parties, added to the Cross Over agenda in 1992, have become one of the most popular events. Block parties typically attract crowds with free entertainment and food. Volunteers share the plan of salvation with people

who attend.

This year, 19 block parties are planned in six central Florida associations. Each party reflects the creativity of local organizers as

well as the area's ethnic diversity, said Bobby Sunderland of the Home Mission Board's evangelism section.

"In recent years one of the highlights of the Southern Baptist Convention has been the evangelistic thrust," Lewis said. "I look forward to participating, and hope hundreds or even thousands of other Southern Baptists will as well."

To volunteer for door-to-door visitation, street evangelism, or block parties, contact Sunderland at (404) 898-7688.

To work a three-hour shift in the phone campaign, call Ronnie Reynolds, church starter strategist for the Greater Orlando Baptist Association, at (407) 293-0450.

Southern trustees approve new degree, fee structure

LOUISVILLE, Ky. (BP) — Southern Seminary trustees, meeting in semiannual session April 18-20, approved a two-year degree program for the seminary's Boyce Bible School and a restructured fee schedule for all seminary academic offerings.

The Louisville, Ky., seminary's trustees authorized Boyce to award an associate of arts degree in Christian ministry studies. Founded in 1974 to provide ministerial training for non-college graduates, Boyce has been granting diplomas to people who complete its course of study.

Seminary President R. Albert Mohler Jr. said the new degree has met the requirements of accrediting agencies and should "increase

portability" for Boyce graduates who want to transfer their work to four-year colleges. The seminary, he added, is committed to quality "pre-baccalaureate but not baccalaureate" theological education. Mohler noted this year's enrollment is up 5% over last year. He said student applications for next year are running "as much as 60%" ahead of the number of applications received at the same time last year.

Trustees also re-elected the board's officers to a second term. They are Richard White of Franklin, Tenn., chairman; John Allen of Richton, Miss., first vice chairman; and David Miller of Heber Springs, Ark., second vice chairman.

WOMAN'S MISSIONARY UNION ANNUAL MEETING

June 12-13, 1994 — First Church — Orlando, Fla.

ORLANDO, Fla. (BP) — Woman's Missionary Union's June 12-13 annual meeting will include an international missions fair and home and foreign missionary speakers.

Four of the five sessions will be at Orlando's First Church beginning Sunday afternoon, June 12, at 2:30.

The international missions fair will be Sunday evening, 5:30-8, at the Clarion Hotel. The fair will end in time for participants to attend the foreign missionary commissioning service scheduled during the 6:30 p.m. session of the Pastors' Conference in the Orange County Convention/Civic Center.

Sunday Afternoon, June 12 — Theme: Growing in Love

2:30 Call to Order — Carolyn D. Miller, WMU president, Huntsville, Ala.

Invocation — Nancy Sullivan, wife of Florida state executive director

Theme Interpretation — Barbara Joiner, author/speaker, Columbiana, Ala.

Greetings — Jim Henry, pastor, First Church, Orlando

Message: See How Love Works — Susan Broadwell, home missionary, Tampa, Fla.

Testimony: When Work and Ministry Mix — Rachele Hood-Phillips, mission action participant, Miami

Dialogue: Growing Churches — John Wright, foreign missionary, Japan; Robert Cochran, home missionary, West Palm Beach, Fla.

Testimony: A Witness That is Consistent — Idessia Rutman, mission action participant, Frostproof, Fla.

Prayer Calendar — Rhonda Wright, Japan; Debbie Cochran, West Palm Beach, Fla.

4:30 Musical Benediction — Anna Keith

Sunday Evening, June 12

5:30-8:00 INTERNATIONAL MISSIONS FAIR

"It's a Big, Big World" is the theme of the International Missions Fair at the Clarion Hotel, 9700 International Drive, Orlando.

Fair will include dozens of missions booths with home and foreign missionaries to interpret their work. Puppets, choirs, dramas, flags, and local ministries will be featured during the evening.

The fair is free, but tickets must be purchased in advance for the meal. Adults, \$12; Children, \$6. (Order tickets with payment enclosed by May 20. WMU Annual Meeting '94, P.O. Box 830010, Birmingham, AL 35283-0010.)

Monday Morning, June 13 — Theme: Ministering in Love

9:30 Call to Order — Carolyn D. Miller

Invocation — Ellen Tanner, wife of Oklahoma state executive director

Theme Interpretation — Barbara Joiner

Message: God's Unique Way of Loving — Diana Lewis, home missionary, Benton, Ark.

Testimony: God's Love Calls Forth My Love — Heather Barron, mission action participant, Lexington, Ky.

Executive Board Report — Dellanna O'Brien, WMU executive director, Birmingham, Ala.

Presentation of National Acteens Panelists — Sharon Vincent, Birmingham, Ala.; Jennie Kaye Bell, Murray, Ky.; Kayla Katherine Giska, Wisner, La.; Somalay Rasavong, Amarillo, Texas; Cynthia A. Segura, Waco, Texas

Message: Ministering Through Second Century Fund — Patricia Stooksbury, foreign missionary, Knoxville, Tenn.

Offering

Hunger Presentation

Message: Love Has a Way — Kenneth and Beth Perkins, Cooperative Services International, Kenya

Testimony: We Offer Outstretched Hands — Martha Robison, mission action participant, Shelby, N.C.

Prayer Calendar — Rhonda Wright, Debbie Cochran

12:00 Musical Benediction — Anna Keith

Monday Afternoon, June 13 — Theme: Witnessing in Love

2:00 Call to Order — Carolyn D. Miller

Invocation — Judy Lyle, wife of New England state executive director

Theme Interpretation — Barbara Joiner

Growing Through Prayer — Mary Helen Dixon, WMU development specialist, Birmingham, Ala.

Message: Love Speaks — Herberto Becerra, home missionary, Fairview, N.J.

Testimony: Chosen by God to Bear Fruit — Patti Seal, mission action participant, Smithville, Tenn.

Introduction of National Acteens Panelists — Sylvia DeLoach, Birmingham, Ala.; Melissa Kay Bryant, Shelbyville, Ky.; Megan Johnston, Springfield, Mo.; Carrie-Ann Segraves, Huntingdon, Tenn.; Ashley Marie Ward, Florence, S.C.

Message: Love Shows the Way — William Cashion, foreign missionary, Venezuela

Testimony: Sharing Your Faith Through Bible Study — Barbara Jean Davis, mission action participant, Wachula, Fla.

Prayer Calendar — Kay Richardson, home missionary, Annandale, Va.; Charlotte Cearley, foreign missionary, Zimbabwe

4:15 Musical Benediction — Anna Keith

Monday Evening, June 13 — Theme: Risking in Love

7:00 Call to Order — Carolyn D. Miller

Invocation — Alice Marshall, wife of Kentucky state executive director

Theme Interpretation — Barbara Joiner

Message: Love Works in Difficult Places — William Harrington, foreign missionary, Tanzania

Testimony

Message: Love Sticks Its Neck Out — Michael Williams, home missionary, Orange, N.J.

Testimony: Love Never Ends — Susan Smith, Cayce, S.C.

Prayer Calendar — Kay Richardson, Charlotte Cearley

8:40 Musical Benediction — Anna Keith

Christian worker murdered in Rwanda

LIMURU, Kenya (EP) — The Rwandan team leader of African Enterprise was killed by gunmen April 7, along with his three daughters, as fighting in the central African nation heightened following the apparent assassinations of the presidents of Rwanda and neighboring Burundi.

Israel Havugimana, who worked out of Kigali, had been

working for many months to bring reconciliation between the two warring tribes. His stand for a peaceful solution to the ethnic violence in the country made enemies among his own tribe as well as the minority Tutsi who form the bulk of the rebel forces in Rwanda.

Havugimana and his daughters were killed in their home by unidentified gunmen within 24

hours of the presidential deaths.

With the ongoing bloodshed throughout the nation, missionaries have been evacuated. It was reported that the last American left the country April 11.

However, missionaries to Rwanda fear for the fate of Rwandan Christians, who include both Hutus and Tutsis — tribes which have a long history of enmity.

Trustee says SWBTS board should apologize for "wrongs"

By Greg Warner

CARROLLTON, Texas (ABP) — Trustees of Southwestern Seminary should apologize to Southern Baptists for seven "wrongs" committed in the firing of seminary president Russell Dilday, said trustee Wayne Allen. "Failure to do so is to refuse to be accountable," the Dallas-area pastor said.

Allen and other trustees want to call an emergency trustee meeting to make amends for the way the board fired Dilday, president of the Fort Worth, Texas, seminary — Southern Baptists' largest — since 1978.

In a press release issued April 19, Allen said Southern Baptists "should demand accountability" from trustees. But Allen and like-minded board members apparently have fallen two votes short of the required 20 votes needed to call a meeting.

"In spite of the fact that 18 trustees have requested an emergency meeting, the chairman, vice chairman, and secretary refuse to have a meeting..." wrote Allen, pastor of First Church of Carrollton, a Dallas suburb.

Trustee chairman Ralph Pulley, a Dallas attorney, could not be reached for comment April 19 but earlier said an emergency meeting would be unwise and unnecessary.

Two trustees — Robert Anderson of Louisiana and Pat Campbell of Missouri — reportedly got the required 20-vote majority by 5:30 p.m. Wednesday, April 13, but the effort fell apart within hours.

"By 9:30 p.m. some very selected telephone calls had been made and one of the 20 called to have his name removed," Allen wrote. "By Thursday morning another removed his name, leaving only 18 — not enough to force a meeting."

"Unless there is an absolute demand by fellow Southern Baptists that such a meeting be held, it appears that in spite of the desires of 18 trustees — almost 50% of the board — the meeting will not be held. Surely that tells us something."

Allen, a staunch conservative, earlier parted company with the conservatives who dominate Southwestern's board because of the way the March 9 Dilday firing was handled. He called for an investigation by the Southern Baptist Executive Committee but later dropped that request after meeting March 29 with Pulley, who led the

dismissal effort, and other trustee officers.

At the time Allen said he accepted their explanation that the firing was a matter of conviction and not "a mean-spirited political takeover."

"Now I must state publicly," Allen wrote April 19, "that I do not see the willingness on the part of the officers and several trustees of Southwestern to be accountable."

when, 30 minutes prior to their last session, they told Dilday he could accept a "buyout" or be fired. The leaders "did not have the authority to make such an offer," Allen said, since the trustee board had not approved it.

Neither were Pulley and the others empowered to hire former seminary vice president John Earl Seelig to handle public relations for the seminary, Allen said. Seelig, forced to retire for his role in a failed 1989 attempt to fire Dilday, was in place within an hour and a half of the March 9 firing, Allen said.

"He already had an office and was handling every press release coming from the seminary, and has continued to do so until this very hour," Allen wrote.

Changing the locks on Dilday's office and erasing his computer-access code created the public perception that Dilday was guilty of some criminal or immoral act, Allen said. "This was wrong!"

The trustee leaders have conceded mistakes were made in the firing, but they have said an emergency meeting would accomplish nothing.

"This is not satisfactory and... in my opinion unless some 'repentance' and 'apology' is shown by the board of trustees in a special called meeting, then they are refusing to be accountable," Allen wrote.

Allen cited seven "wrongs" for which trustees need to answer and make amends. "These are facts — not assumptions — because I was there," he said.

"Because of these 'wrongs' thousands of Southern Baptists feel bitter and betrayed," he said.

The list:

— The "plot" to fire Dilday was "carefully orchestrated and planned" by a group of trustees, without the knowledge of the rest of the board, at least a week and probably longer before the meeting at which it happened, Allen said. Trustees were polled ahead of time to determine how they would vote, Associated Baptist Press learned.

— There was a "deliberate plan," Allen said, to keep him and other trustees from knowing about the effort to fire Dilday — a fact confirmed by the trustee chairman.

— Dilday, students, faculty, and some trustees were led to believe no attack on Dilday was imminent, Allen said. "This was deceit," he charged.

— Each day of the three-day March board meeting, trustee leaders denied that a move against Dilday was afoot, Allen said. "The trustees either pretended not to have any knowledge or in some cases deliberately denied it," he said.

— Pulley and other trustee officers, Allen said, were out of line

Arkansas CBF participants affirm Dilday, elect officers

LITTLE ROCK, Ark. (ABP) — The Cooperative Baptist Fellowship of Arkansas, which gathered recently for its second annual meeting, adopted a statement asking the trustees of Southwestern Seminary to "repent of their unchristian behaviors" in firing seminary president Russell Dilday.

The group also elected officers and heard a report from national Fellowship Coordinator Cecil Sherman.

The statement about Southwestern, read to participants by author Fred Ball of Little Rock, affirmed Dilday and the students at Southwestern. It called for the school's trustees to "repent of their unchristian behaviors, to ask forgiveness of those they have wronged, and to restore the vitality and academic integrity of the institution by reversing their actions."

The document charged that the process employed in Dilday's termination "included deception, the failure to grant due process, and the abandonment of Christian regard for Dr. Dilday as a brother in Christ."

Members voted to send the statement both to students and trustees.

Meanwhile, the Missouri chapter of the Fellowship likewise adopted a statement in support of Dilday during that group's annual meeting March 26. Participants asked that prayers be offered for "God's Spirit to intervene in the politically motivated devastation" at Southwestern and that a similar fate not befall Midwestern Seminary, Kansas City, Mo.

Thursday, April 28, 1994

BAPTIST RECORD PAGE 5



She's been there

Sandy McLaughlin (right), a Southern Baptist Tentmaker who works with Holt International Children's Services, holds a newborn Romanian infant in need of adoption. Bucharest physician Ana Culcer (left) and Gina Schiteanu (center) are working with McLaughlin to ensure such babies are placed with loving Romanian families. McLaughlin has an intimate understanding of the needs of these children — she was an orphaned infant left on the doorstep of a South Korean police station 33 years ago. (Photo by Warren Johnson)

"True Love Waits" pledges top 100,000

NASHVILLE (BP) — With "True Love Waits" officials now projecting more than 100,000 abstinence pledges have been signed by teenagers and college students, the Baptist Sunday School Board-sponsored campaign already has accomplished one of its two primary goals.

Achievement of the second, spokesman Richard Ross says, "still hangs in the balance."

"If this campaign is to achieve its goal of impacting the moral conscience of this nation we must have concrete evidence that hundreds of thousands of young people are gladly choosing abstinence until marriage," Ross, youth ministry consultant at the BSSB, said.

"That evidence is signed pledge cards on display June 14 at the Southern Baptist Convention in Orlando and July 29 on the Washington Mall near the U.S. Capitol," Ross added.

A national "True Love Waits" celebration is planned in Washington on July 29.

Several hundred thousand covenant cards signed by teenagers and college students from the Southern Baptist Convention and the other 24 denominations and Christian organizations participating in the campaign are expected to be displayed on the Washington Mall near the U.S. Capitol.

Participants in the National Day of Prayer symbolic observance May 5 in Washington will also take time to pray for "True Love Waits."

Ross will present a brief challenge about the campaign, followed by a prayer led by a Washington-area youth who has promised to remain chaste until marriage.

Additional questions about "True Love Waits" may be directed to the campaign's hotline, 1-800-LUV-WAIT.

National Day of Prayer schedule released for Mississippi activities

The following schedule of activities for the Festival of Anointing in connection with the National Day of Prayer has been released by Wanda Kay Wigley, member of Raymond Church, Raymond, and state coordinator for the event. For more information, call (601) 857-5688. After 5 p.m., call (601) 924-0759.

May 4

4 p.m. Service at Louisville Presbyterian Church, Louisville. John Hinkle, pastor of Christ Church, Los Angeles, will speak.

May 5

7 a.m. Mission Mississippi Prayer Rally at Galway Memorial United Methodist Church in Jackson.

12 noon - 1 p.m. Mississippi Mass Choir and prayer circle around New Capital in Jackson. Hinkle will speak. Bishop Knox, Wingfield High School principal suspended for allowing prayer in school, will offer first prayer. Special request: Church bells

and trumpets across state to sound appeal for repentance and prayer.

6 p.m. Service at Colonial Heights Church, Jackson. Hinkle will speak. Special invitation is made for pastors to attend.

7 p.m. Mission Mississippi Prayer Rally at First Church, Jackson.

May 6

7 a.m. - 12 noon. Praise, Prayer, and Ministry Breakfast at Primos Northgate Banquet Hall in Jackson. Reservations must be made by May 2. Telephone: (601) 956-3068.

May 7

8 a.m. - 12 noon. Intercessors Gathering at The Mustard Seed in Brandon.

2 p.m. - 4 p.m. Festival of Praise and ministry booths at Smith Park in Jackson.

4 p.m. - 7 p.m. Mission Mississippi Picnic at Smith Park in Jackson.



MISSIONS BENEFACTORS — Two women with a life of commitment to missions greet each other at the Southern Baptist Foreign Mission Board's Missionary Learning Center in Rockville, Va. Eloise Glass Cauthen (left) and Charlotte Hoover stand in front of a missionary residence dedicated April 17 at the center in honor of Mrs. Hoover and her late husband, Lawrence Hoover. The dedication, led by FMB President Jerry Rankin, took place during a celebration of the 10th anniversary of the Baker James Cauthen and Eloise Glass Cauthen Missionary Learning Center. The center is named in honor of the late FMB president and his widow. After her husband's death, Mrs. Hoover established the Lawrence Hoover Lottie Moon Endowment Fund at the board. Besides that fund, now \$500,000, she gave \$200,000 for ministries in Eastern Europe and Russia and another \$125,000 to help finance the house. Hoover, a northern Virginia builder interested in missions, was active in First Church of Annandale before his death. (FMB photo by Sandy King)

Wedding ring is only insurance for safe sex

LITTLE ROCK, Ark. (BP) — It was no joke April Fools' Day when more than 3,500 Arkansas Baptist youths attended a statewide rally focused on the national "True Love Waits" campaign for teen sexual abstinence until marriage.

The "Call to Commitment" rally was part of the 1994 state youth convention at the Statehouse Convention Center in Little Rock.

Participants heard youth communicator Randall O'Brien of Waco, Texas, detail some disturbing statistics about teen sexual habits.

"Which facts will comprise your story?" O'Brien asked. "Forty percent of ninth graders, 57% of 11th graders, and 72% of 12th graders say they have had sexual intercourse. Would you agree that America has taken a glutton's chomp of the forbidden fruit?"

He said Americans also are "paying the price for straying from

God's Word. Each day 33,000 more Americans are affected with sexually transmitted diseases (STDs), more than a million teens have become pregnant in the last 10 years, and one in three college coeds are infected with STDs."

He said the statistics are not much better among teens from eight major denominations attending conservative churches. "Among those surveyed, 73% said they receive little or no sex education from their churches. I thank God for the True Love Waits program. If Satan has a voice in our society, why not God?"

O'Brien defined "safe sex" as "intimacy between monogamous, married adults. God came up with the idea of us being sexual beings. It is a gift from God, but a wedding gift."

"There's only one thing you and I can wear to have safe sex," he said as he pulled off his wedding ring and displayed it to the crowd.

American denominations face "in-between time," Leonard says

BIRMINGHAM, Ala. (ABP) — American religion stands at a peculiar "in-between time" in which major denominations are losing their influence but new forms of religious identity have not yet emerged to replace them, a Baptist historian told a recent gathering of religious communicators.

Bill Leonard, chairman of Samford University's Religion Department, spoke to the communicators during a joint session of the Religious Public Relations Council and the Baptist Public Relations Association April 7-9 in Birmingham, Ala.

American Protestants facing the next millennium find themselves in a period of transition similar to the beginning of the 19th century, Leonard said. In that earlier time of increasing diversity and mobility, Protestants turned to denominationalism, which by the mid-19th century became "the shape of religion in America."

Amid developing pluralism, the rise of denominations helped establish new institutions and a new identity, helping pioneers "develop a sense of place in a new land" and "articulate specific ways of living among themselves and the broader constituency," he said.

Now, however, those denominational loyalties are beginning to erode, Leonard said.

Recent studies show that Americans increasingly are non-affiliated and as many as 40% of religious Americans will switch their affiliation sometime during their life, he said.

"Fewer and fewer religious Americans think of their primary religious identity in terms of a denominational identity," Leonard said. "The decline of denominational identity is with us already."

With those changes, American religion is moving away from the corporate model of denominational organization "toward what Baptists called in their beginnings the society method." Churches are more interested in "shopping around" for ways to do missions, theological education, and other causes.

"That is the trend for the future, and the denominations that fail to recognize that are going to have the most difficult time in the future," Leonard said.

With the waning of denominational identity, religions must find new ways to distinguish between what is distinctive and what is negotiable, Leonard said.

"The denomination, whatever else it used to do, used to offer sources of identity. It doesn't do that anymore."

As denominations become less able to create a religious identity, local churches must become more intentional about doing so, Leonard said.

"Churches must ask in this in-between time about new paradigms," he said — ways of organizing and understanding religious groupings that are more regional and local in nature.

The most significant model pointing toward a new paradigm is the rise of the megachurch, Leonard said.

The megachurch model — typically with several thousand members, centered around a charismatic and authoritarian minister, aimed at specific cultural groups and organized around marketing principles — is setting a religious agenda for all churches, Leonard said. However, he added, it is uncertain if the megachurch is here

uncertain times lead to greater emphasis on ritual. In a modern setting, he predicted "an enlightened traditionalism" to emerge, in which new and rediscovered rituals function as "moveable feasts which provide a place for religious people."

Clyde Crews, professor of theology at Bellarmine College, a Roman Catholic school in Louisville, Ky., told the communicators that an increasingly uprooted and fragmented "shopping mall culture" in America is growing "more hungry for stability points, mooring places, and roots."

Major religions can be a major force in the nation's search for identity, he added, but to do so they must develop a "corporate sense of themselves."

"You can't give away from what you haven't got," he said. Churches "must be aware of their rootage," Crews said.

"Bringing home" the Christian values of faith, hope, and charity is "a special mandate" for American religion as it enters a new decade, century, and millennium, Crews said.

"Faith doesn't sound very interesting or exciting, especially in an age that is in an entertainment frenzy," Crews said.

Before dismissing the Christian values of faith, hope, and charity as "dull or routine," Americans should consider the alternatives, he said. Suppose, he suggested, a society which turned those virtues on their heads and made its driving values cynicism, despair, and hate. "Try to build a life or society on those antivalues and you don't have life, you've got hell," he said.

"The denomination, whatever else it used to do, used to offer sources of identity. It doesn't do that anymore."

— Bill Leonard,
Samford University

to stay.

"What we don't know is if megachurches are one of the primary ways of organizing religion for a new century or only one form of transition," he said.

"Can the megachurch pass on an identity to the next generation, or is it simply this decade's shopping mall that will be bypassed by next decade's shopping mall?"

"Churches that are built on marketing techniques may have only a decade of life," Leonard said. "We don't know that."

Leonard predicted continued growth of the charismatic movement and "in a variety of different forms a return to the liturgical."

Leonard said that historically

Mississippi Best Sellers

Hardback

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2. **He Still Moves Stones** by Max Lucado
3. **The Source of My Strength** by Charles Stanley
4. **My Utmost for His Highest, Updated Edition NIV** by Oswald Chambers, edited by James Reimann
5. **Flying Closer to the Flame** by Charles Swindoll
6. **Quiet Times for Couples** by Norm Wright
7. **Love for a Lifetime** by James Dobson
8. **The Vanishing Conscience** by John McArthur Jr.
9. **Carpe Diem** by Tony Campolo
10. **Love Must Be Tough** by James Dobson

Paperback

1. **Stick A Geranium In Your Hat and Be Happy** by Barbara Johnson
2. **A Skeleton In God's Closet** by Paul Maier
3. **Six Hours One Friday** by Max Lucado
4. **God Came Near** by Max Lucado
5. **Mere Christianity** by C.S. Lewis
6. **No Wonder They Call Him Savior** by Max Lucado
7. **Heart of the Wilderness** by Janette Oke
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9. **The Third Millennium** by Paul Meier
10. **Too Long A Stranger** by Janette Oke

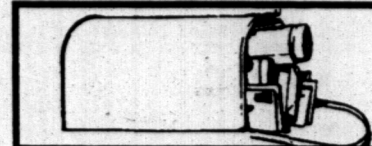
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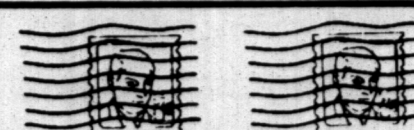


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IN CHRIST'S SPIRIT:
Southern Baptist Convocation on World Hunger



Letters to the editor



Northern neighbors

Editor:

When an individual, or a church, has received as much as we have in First Church of Valdez, Alaska, from Mississippi Baptists, gratitude is a natural expression.

I have spent 45 years in ministry among Southern Baptists. I have experienced many "link-ups" between states and mission work, both on the foreign mission field and in home missions. I believe, without question, our experience with Mississippi has been the finest, most enjoyable, and service-oriented of all.

Last summer we had 69 workers here in Valdez from Gulf Coast Association; First Church, Jackson; and Raymond Church. Our "sister church" in Mississippi is First, New Albany. I was privileged to speak eight times while visiting Mississippi in March, and always the reception was gracious and a genuine interest in what God is doing in Alaska.

Eighteen months ago, a group of Mississippi ladies spoke on WMU and related work which greatly affected our church. You printed that story in *The Baptist Record*. Someone encouraged a lady from our church to start Acteens, "even if you have only a couple." The sequel to that story is: I have baptized five lovely teenage girls from a dynamic group who just won the slogan contest for T-shirts to be worn by Alaska girls at the national convention in Birmingham this summer. We have seven girls and sponsor who have earned the money and will be traveling to the convention. We are so proud

of them.

We just concluded a revival with Bobby Perry, DOM of Gulf Coast Association, preaching, and Zeno Wells of First, Gulfport, singing. What a wonderful experience. Our people came in large numbers each night, and we had three for salvation, which is very significant in our corner of the world.

I just want to thank Mississippi Baptists personally and on behalf of the First Church of Valdez. We are honored to be serving our Lord in connection with people like you.

Gene Maderis, pastor
First Baptist Church
Valdez, Alaska

Let's withdraw funds

Editor:

I was saddened by Michael J. Clingenpeel's recent article entitled, "Don't mess with the Annuity Board." He seems to be just one more who is opting for a "two-party system" in the SBC. The conservatives, as well as the moderates, have much to answer to God for; but, not for what he is accusing the Executive Board of in his article. I fear his opinion is based on "partisan politics." I know most of us are guilty of the same thing, but some issues we cannot allow to become "party" motivated.

The Executive Board's desire to have our monies as morally unblemished as possible is commendable. I don't think in this case that it constitutes "tinkering" as much as it reflects a desire for righteousness. The Executive Board wants to withdraw all support from Planned Parenthood. I

believe a solid majority of Southern Baptists do not support abortion.

The term "Planned Parenthood," as far as I can tell, is merely a euphemism for its diabolical philosophy. Their family planning includes as a major feature abortion on demand — for any reason — from using it as a brutal form of post-contraception to terminating a pregnancy because the child is the wrong sex.

Clingenpeel sees only a conspiratorial lust for power in the Executive Board's request for the Annuity Board to withdraw our funds from Planned Parenthood, but in this case I believe he is wrong. The Annuity Board members have already "gone on record" to be against abortion, and now they have a rare opportunity to use financial leverage against a truly anti-Christian group. If we were right to withdraw our monies from South Africa in protest of apartheid, how can we do anything less in this case?

Let us lay down our political banners, and with bi-partisan unity, insist that every penny be withdrawn from Planned Parenthood to both reduce their funds and declare our solidarity on the issue of the "sacred value of all human life!"

Mike Burczynski, pastor
Van Winkle Church
Jackson

Supports trustees

Editor:

The trustees at Southwestern Seminary have taken a terrific beating in recent days following the dismissal of Russell Dilday.

Having read so much that was critical of the trustee action, I feel compelled to convey my support of the trustees. Surely the decision for dismissal was a difficult one. I feel certain, however, that this was not an irrational act carried out by a group of spiritually immature and irresponsible trustees. Instead, I prefer to believe that godly trustees took this action as a last resort. They perceived it to be their only choice. Let's pray for the seminary and the search committee as they seek God's guidance toward a new president.

Philip D. Cooper, pastor
Pine Grove Church
Dumas

Comparison not good

Editor:

I read the letter from Bill Franks in the April 14 issue of *The Baptist Record*. I hope the letter was written with tongue in cheek. Perhaps he was being facetious. He compared the termination of Russell Dilday to the termination of about 130 pastors per week. This is not a very good comparison.

Dilday has had contact with thousands of students and staff throughout the years. He has more opportunity to receive com-

passion and empathy than most any pastor.

I would also suggest that the top reason for the termination of most of the pastors is not, according to Franks, that they "minister in the name of Jesus as best they can (and are)... probably fundamentalist."

And hypocrites? My, my!
James K. Burke
Tylertown

Saying nothing nice

Editor:

Since President Bill Clinton has been in office, I have heard very few words of support for him in *The Baptist Record*. In my church, prayers for him have been very few and far apart. The two I did hear were from members of the congregation in a closing prayer service.

Now, in the April 7 issue, you actually print something nice about him. You report President Clinton said, "As a Christian I know God."

Better watch out, Mr. Editor, you may be replaced.
Donald A. Hemphill
Brookhaven

Editor's Note: True. It's just another occupational hazard.

Vote on Kansas City's Broadway Church just three votes shy of ouster

RAYTOWN, Mo. (BP) — By only three votes, a motion failed the necessary two-thirds majority for the Blue River-Kansas City Association to cut off fellowship with Broadway Church in Kansas City, Mo.

The vote was 265 for withdrawing fellowship and 136 opposed during an April 14 special called associational meeting. With 401 votes cast, it would have taken 268 votes to disfellowship the church.

Spokespersons from both sides of the controversy left First Church in Raytown saying they hoped they had not damaged the association. But few people left happy with the outcome and fallout seemed certain from both sides.

About 700 people had filed into the Raytown church to consider a recommendation from the associational credentials committee to withdraw fellowship from the downtown Kansas City church. The credentials committee accused the church of failing to demonstrate a cooperative spirit with the association and the credentials committee and failure to promote harmony and unity in faith and practice among association churches.

Association officials reported

89 of the association's 117 churches registered for the special session and 404 of a potential 629 messengers were issued ballots — the largest called meeting in its history.

Behind the controversy was an Oct. 30, 1993, *Kansas City Star* article depicting Broadway and its co-pastor Paul Smith as theologically liberal and charismatic in worship style. Smith was depicted as speaking in unknown tongues during a prayer for the writer of the story, and the church's ministry to the homosexual community was outlined.

The article said members of the church sometimes referred to God as "Mother," that women function in ministry roles and as deacons, and that Smith advocated a theological position known as "ultimate reconciliation," a position that everyone ultimately will be united with God in heaven.

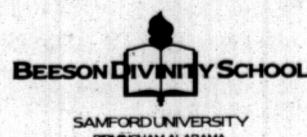
On Nov. 15, 1993, Morton Rose, associational executive director, recommended that concerns raised by the article be referred to the association's credentials committee. The committee then spent four months working with Broadway before making a recommendation March 15 to withdraw fellowship from the church.

Even dirt gets a break.

*For six years you are to sow your fields and harvest the crops,
but during the seventh year let the land lie unplowed and unused.
Exodus 23:10-11*

God commanded us to allow the land to rest. Anyone who grew up on a farm using this principle knows the bounty and the increase that result. At Beeson we draw an analogy to the need you have as a pastor. Join us at Samford University for the 7th annual **Samford Pastors School**, August 1-5, for a very affordable time of rest, worship, renewal, fellowship and learning. This year's speakers include Eric J. Alexander, Erwin W. Lutzer, Calvin Miller, Manuel L. Scott, Sr., as well as members of the Beeson faculty.

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Just for the Record

First Church, Newton, RAs recently collected \$900 for the Annie Armstrong Easter Offering for Home Missions. They did so by placing "Annie cans" around the church building, one for each church staff member. The staff member who collected the most money for the offering won the grand prize of "puckering up for the pig" — literally, having to kiss a pig owned by a fellow church member. The winner was Paul Strahan, minister of education and outreach. Pastor Frank Harmon won second place, and was awarded several pies in the face.

Springfield Church, Morton, will observe Senior Adult Day May 1. The guest speaker will be James E. Griffith of Newton, former pastor.

The second annual **Impact for Christ Youth Crusade** will

be held May 7 at 7 p.m. in the Oak Grove School Gymnasium, Hattiesburg. Evangelist will be Chris Thomas; Robbie Gandy and Shawn Huhn will lead music. For more information, call Thomas at (601) 264-9937.

Mississippi Baptist Medical Center will sponsor the fourth annual **Father/Son Seminar** May 7, from 9 a.m.-12 p.m. in the John Busey Auditorium. Registration begins at 8:30 a.m., and the fee is \$10 per family. To pre-register, call (601) 968-1712; deadline is May 4. Featured speakers Craig Flowers, Jehu Brabham, and Ron Mumbower will talk about growing up and becoming a man with an understanding of God's gifts.

Main Street Church, Hattiesburg, will host the combined youth choir of First Church, Crossett, Ark., in a performance

June 8, under the direction of Wayne Grothman, minister of music, and Michael Peeler, music associate. Both men are former Mississippians. For more information, call Main Street Church at (601) 544-5444.

Temple Church of Big Point will celebrate its 30th anniversary May 1, beginning with a men's prayer breakfast at 7 a.m. M.L. Dodson, Gulfport surgeon, will be the featured speaker at the breakfast. Jack Stanley, former pastor, will preach the morning message at 11. George Ely, former minister of music, will lead singing. Lance Hoggatt is pastor.

Poplar Flat Church, Louisville, will hold its annual Memorial Day service May 1 at its regular worship time (11 a.m.). Jack Wood will be the guest speaker. Dwayne Kelly is pastor.

White congregation renewed by black church's mustard seed faith

BIRMINGHAM, Ala. (BP) — In 1986, Birmingham's Hunter Street Church was dying. The voices of 220 congregants worshipping on Sunday morning were only an echo of the 1,100 of 15 years before.

No young couples brought babies for dedication; no children laughed in the hallways. In an inner-city community changing both culturally and racially, this white church had a problem.

Meanwhile, a few blocks away, Sardis Church, a black congregation, was bursting at the seams. Even with two worship services, members and guests had to arrive before 10:30 a.m. to find a seat for the 11 o'clock service.

This is a story of how God grew a mustard seed and provided for a multitude. In 1972, unbeknownst to the members and ministers of Hunter Street Church, Samuel Pettagru, pastor of Sardis, and some of his friends visited the building at Hunter Street, surveyed the property, and "claimed the church." Not a takeover threat or a death wish, just a prayer: "God give us

these facilities."

From 1980-86 Hunter Street's average attendance had dropped by 50%. Forty percent of every dollar was being spent to maintain the facilities. "Based on the curve, we'd last three or four more years," Buddy Gray said. At the time, Gray was the church's new pastor. As he considered Hunter Street's plight, he realized a decision would have to be made or the church would not survive.

"We had a sanctuary that would seat 1,800 folks, and we had 220 in attendance," Gray said. "We didn't have any young people, zero young married couples. We had one baby and it was mine and my wife's."

Pettagru and Gray met, prayed together, and then addressed their separate congregations. Sardis Church voted unanimously to buy the Hunter Street facilities.

Hunter Street was more reluctant, however. Gray said a lot of sadness was expressed as members reflected on times past. But a decision was reached, as they realized Hunter Street "was about

people, not a building" and as they considered the ministries Sardis would bring "because it wasn't as though we were abandoning the community. We were just getting out of the way," Gray said.

"If we define the church as people, the church left a long time ago, and the remaining people were faced with tough decisions," Gray said.

After a year of negotiations, a sale agreement was reached and Hunter Street decided to relocate in Hoover, a growing suburb south of Birmingham.

"The good news is Sardis Church had a vision," Gray said. "I think we can both see how God did have a bigger plan in mind. The kingdom of God is growing in both places."

Since moving to Hoover in 1988, Hunter Street has grown from 200 to more than 2,500. In the last three months Sunday School has jumped by 300.

Sardis Church is making extensive use of their new facilities as well. Growing from 1,500 to 3,000 since the move, the church has expanded to include more than 50 active ministries, including a Christian school, day-care and food and clothing centers, a recreation program, a prison outreach, and a medical ministry.

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Staff Changes

Jay Richardson has been called as pastor of **First Church, Greenville**, effective April 24. He is a native of Leland and a graduate of Mississippi College and New Orleans Seminary. He previously served the Drew congregation.

Richardson

Mississippian **James Taylor**, retired New Orleans Seminary professor, and his wife have recently moved to Memphis. His address is Kennington Pointe,

6301 Village Grove, Apt. 238, Memphis, TN 38115; telephone (901) 797-9945.

David Abbott has been called as director of missions for **Jasper Association**. He is currently pastor of Union Seminary Church, and will retain his service there while assuming the association's duties part-time.

Emmanuel Church, Biloxi, has called **David Miller** as pastor, effective March 13.

Grace Memorial Church, Gulfport, has called **Dale Funderburg** as pastor, effective April 10.

Alaska facility seeks applicants for executive director position

The Alaska Baptist Family Service Center is seeking applicants for the position of executive director. The position's duties include child care administration, counseling services, grants writing, fostering relationships with state agencies, public relations, and fund raising.

Applicants must possess a master's of social work or comparable degree, counseling experience, and a minimum of five years' related experience.

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GROWING CHURCH in suburban Denver accepting applications for full-time minister of education/outreach. Send resumes to Personnel Committee, Ken Caryl Baptist Church, 8395 W. Ken Caryl Ave., Littleton, CO 80123. Deadline June 1.

Revival Dates

Bethel Church, Water Valley: May 1-4; Sunday, 6 p.m.; Mon.-Wed., 7 p.m.; Glenn Brown, evangelist; Steve Frederick, music.

First, Philadelphia: May 1-4; Sunday morning services; 7 nightly; Jack Taylor, Fort Worth, evangelist; John Wells, Philadelphia, music; Bill Jaggar, pastor.

Belle Fountain, Ocean Springs: May 1-4; Sunday, 10:45 a.m. and 6 p.m.; Mon.-Wed., 7 p.m.; Randy Davis, Morristown, Tenn., evangelist; Robbie Myrick,

Gulfport, music; David R. Grayson, pastor.

Arbor Grove, Houston (Chickasaw): May 8-11; Sunday, 11 a.m. and 6:30 p.m.; Mon.-Wed., 7 p.m.; Ken Smith, Newnan, Ga., evangelist; Terry Hurt, Tupelo, music; Ron Harrison, pastor.

New Life Fellowship, Jackson: April 25-29; 7:15 nightly; Matthew Canada, Crystal Springs, evangelist; Charles Allen Thurman, pastor.

RWANDA

From page 3

Lee; and Colwell and Knox linked up in Butare and crossed into Burundi in the same convoy.

Vernon and Sandi Sivage, with daughter Keri, and journeyman Marty Felts from Brownwood, Texas, were in a later convoy into Burundi.

Larry and Dianne Randolph, out of contact with the others for two days and cut off from the American Embassy by heavy fighting, made it out on a Belgian transport plane later.

The Lees couldn't find any gasoline for sale in their rural town of Gitarama. Lee siphoned what little gas he had in his truck into a car belonging to Free Methodist missionaries and they left together. They had barely over half a tank to link up with a convoy more than 60 miles away.

Soldiers stopped them three times before they reached Butare and found the convoy had left. One gasoline station refused to sell them gas and a second said they had to have government authorization. But another Rwandan intervened and told the attendant he could sell them what they needed. Before they reached the Burundi border they caught up with the convoy.

The Hootens live in an isolated area beside the Rwanda-Zaire border. Originally told to "sit tight" until the embassy came for them, they learned there would be no

rescue. After three days locked inside their house they made a pre-dawn dash in their loaded vehicle for a rendezvous with a group of Free Methodist missionaries.

At the contact point the Free Methodists weren't there — but an angry and well-armed mob was. The Hootens literally pried one man's fingers off the vehicle door as they drove away. Later, after hooking up with a Dutch convoy, they waited for 20 minutes as a mob screamed at them and built multiple barricades in the highway. A heavy rainstorm dampened the crowd's building frenzy until — "out of nowhere" — two Rwandan soldiers drove up and talked the mob into letting the Westerners pass.

Colwell and Knox had little difficulty getting out. But they are haunted by the hundreds of rural Rwandans who lined the roads and watched Westerners flee.

"They were all so sad," Colwell said. "It was like they were thinking, 'Once they're gone we're gone too. We have no hope.'"

Bird writes for FMB.

First Church, Yazoo City, sees deacons in new church life role

By Tim Nicholas

He proposed the 21 elected deacons be joined in ministry by all the other deacons in the church.

"I told them that in the Bible the words deacon and inactive are mutually exclusive," said Raddin.

That nearly tripled the number of deacons available for ministry. The 21 elected deacons form the deacon council, which coordinates the general deacon ministry. All deacons are part of the deacon fellowship which does the work.

Raddin suggested five committees: fellowship, ministry, prayer, spiritual growth, and visitation. Each committee coordinates its assigned work, but all the deacons are responsible for carrying out the work.

Each committee has specific responsibilities, mainly within the deacon body, but some work is church-wide. Ultimately, the committees will relate to the whole church.

The visitation committee, for instance, makes personal contact with church visitors within seven days of church attendance.

The spiritual growth committee is more inwardly oriented for the present. They began with a weekend retreat and have special studies on Sunday nights for deacons. All the deacons are encouraged to keep a spiritual journal where they write in weekly Bible verses for meditation and memorization. The verses are printed in the church bulletin for the coming week.

"Spiritual growth comes when individuals make commitments to Bible study and prayer. The result is synergistic — the group becomes stronger than the sum of the parts," said Owen Cook Jr., spiritual growth chair and cooperative director of planning at Mississippi Chemical Corporation.

Other committees — deacon and church-wide — still operate, but lines are beginning to blur. The deacons, for instance, are passing on some of the administrative respon-

sibility to the church-wide stewardship committee which goes through the details of financial needs.

In February, Raddin spent two Sundays with adults and youths in Sunday School asking the questions, "Where are we now?" and "Where do we feel the Lord leading us?" He preached sermons on those subjects and held Wednesday evening by-laws sessions.

At this "dream service," committee members offered testimonies and the church body brainstormed.

Dreams included: "To be a church that places God first, be obedient to God's will in all matters, and be scripturally based in all our programs and actions."

Others considered the worship atmosphere, ministering to the entire community, offering programs for full church participation, having a burden for the lost, promoting discipleship growth, and an active youth program.

William Byrd is current chairman of deacons. He recently retired after more than 32 years with Mississippi Chemical Corporation as director of sales and marketing. Byrd said he believes the deacons owe a lot to their pastor who inspired them.

The excitement is catching.

"Praise the Lord. That is the work of the church to have this air of expectation. Our part of the groundwork is to tell the community about the Lord and he will take care of the 'what if' and people will come.... The mission of the church is to tell people about Jesus Christ," said Wilkinson.

Nicholas is director, MCB Office of Communication.

Homecomings

Calvary, Bogue Chitto: May 1; Sunday School, 10 a.m.; worship, 11 a.m.; dinner in fellowship hall at noon; afternoon service will receive offering for cemetery upkeep; 1:30 p.m. singing; Tommy Doblin, former pastor, Donaldsonville, Ga., guest speaker; Weldon Moak, former minister of music, Lafayette, La., music; Gary Sloan, pastor.

Carmel, Monticello: May 1; worship, 11 a.m.; lunch in fellowship hall; afternoon singing, 1:15; no night services; Johnny E. Sykes, Tylertown, guest speaker;

Envoys, guest singers; Mike Leggett, pastor.

Mount Gilead, Meridian: May 15; Sunday School, 9:45 a.m.; worship, 10:45; covered dish lunch in fellowship hall; no night services; Charles Davis, New Hebron, guest speaker; James K. Smith, pastor.

Union Church of Puckett, Mayton: May 1; services, 10:45 a.m.; lunch in fellowship hall; afternoon singing, 1:30; Tommie May, guest speaker; Vernell Daniels, pastor.

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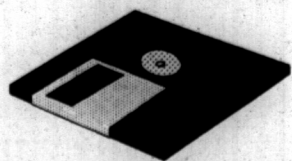
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Names in the News

James E. Barcus, head of the Department of English at Baylor University in Waco, Texas, will be guest lecturer for Mississippi College's Lipsey Lecture, May 2 at 7 p.m. in the B.C. Rogers Student Center. The Lipsey Lecture honors Sue Lipsey, retired professor in the MC English Department. For more information, call (601) 925-3215.



Bethel Church, Oxberry, has proclaimed May 1 "Ida Mae Staten Day." Friends will honor the longtime member of the church with a reception at her home, from 2-4 p.m. to mark her 100th birthday.

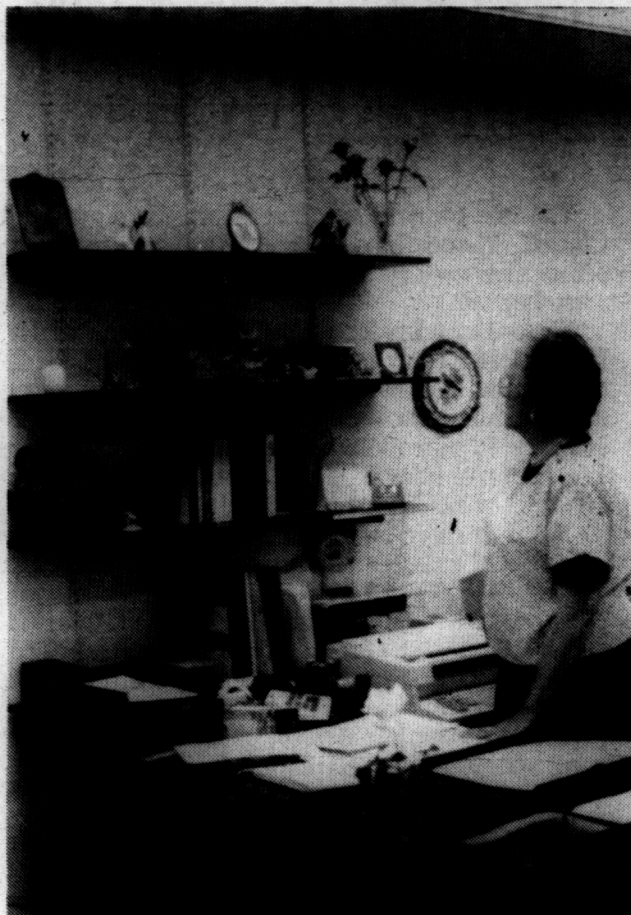
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Ruby Russell retires at the end of this week after 30 years of service with the Mississippi Baptist Convention Board. Since 1990, she has helped numerous callers with information at her post in the Office of Communication. Among Ruby's last tasks before she leaves April 29 will be to pack her collection of bird artifacts that adorn the shelves above her desk. Baptist Building friends have made and/or brought her bird collectibles from around the world. (Photos by Teresa Dickens)



Laughter, friendship mark Russell's 30 years of service

By Teresa Dickens

The Baptist Building will be a little duller Monday, May 2. Ruby Russell retires Friday, April 29.

Baptist Building employees will long remember Ruby for her great sense of humor. She nearly always stirs laughter wherever she goes. She has this knack for finding something funny about most situations. Besides, as she says, "Why worry, happiness is cheaper."

She will also be remembered for her gift of friendship. She always has time to listen and thinks of writing that special note to let others know she is thinking of them. Many in the Baptist Building would agree with her long-time friend and co-worker, Peggy Broom, who said, "Ruby is a friend at all times."

Ruby has had 30 years to cultivate these memories. She came to work for the Mississippi Baptist

Convention Board on May 4, 1964.

The Russell family — Ruby, husband "Russ" and four children — moved to Jackson in 1964 after living in a small mining town in Georgia for nine years. The Jackson metropolitan area offered more in the way of education and jobs for the Russell family. It was also close to Ruby's hometown of Terry.

Ruby was sent to the Baptist Building for an interview by the Tatum Employment Agency. An active Baptist herself, it seemed like a perfect match. Thirty years of service proves it.

L. Gordon Sansing was her first supervisor. He was associate executive secretary in charge of stewardship promotion and evangelism, then evangelism director when that work assignment was divided.

After two and a half years at

that post, Ruby transferred to the business office, serving in that department from 1967 to 1990. Initially, she worked in accounts receivable, followed by accounts payable, and finally as health insurance claims clerk and bookkeeper for the print shop.

In 1990, Ruby was asked to join the staff of the newly formed Office of Communication. Her new — and final — job assignment included serving as secretary to the director, along with accepting orders and keeping books for the print shop.

Assessing her 30 years at the Baptist Building, Ruby said, "It has been wonderful. The people, working conditions, and benefits have all been wonderful."

Ruby specifically noted the prayerful and emotional support she has received from the Baptist Building staff. "The Building staff is another arm of your family," she said. "They especially were a great support to me through the illnesses and deaths of my father in 1985 and my husband in 1987."

When asked about the changes she has seen at the Baptist Building during her 30 years, Ruby recalled the move to the new building in 1968 and the addition of computers during the mid-1980s.

As for retirement, Ruby's first adventure will be to move into her new home in Clinton. She then plans to travel, spend time with her four grandchildren (two in Mobile, Ala., and two in Jackson), and work as a volunteer at her church, Alta Woods, Jackson.

She may even find time to come back to the Baptist Building to visit friends and stir a laugh or two. Knowing Ruby, it will be a lot more than two.

Tickets are available at the college's Music Department on campus in Clinton; Baptist Book Store at Ridgewood Court; Family Bookstore in Northpark Mall; Music Box at Canton Mart Plaza; and both locations of Maranatha Book Stores at Maranatha Square and Colonial Mart.

Remaining tickets will be available at the door beginning one hour before 7 p.m. start time for the concert.

Dinner will be served for \$3.50 per person from 4 p.m.-6 p.m. in Morrison's Cafeteria on campus. Call (601) 925-3440 for more information and to make dinner reservations.

Hawkins asks for exam of SBC, CBF theologies

DALLAS (BP) — A leading conservative pastor in the Southern Baptist Convention has called for a comparative examination of the theology of SBC and Cooperative Baptist Fellowship leadership and "then let our individual churches choose this day with whom they will serve."

O.S. Hawkins, pastor of historic First Church in Dallas, urged Baptist state papers to provide information on the "theology of some of the leadership of the moderate movement."

If the information was provided, Hawkins said in his column, "Southern Baptists would discover that the issues might well be as much about purity and theology as they are about power and philosophy!"

"A good place to begin," said Hawkins, would be the leaders' beliefs about the virgin birth of Jesus Christ. He cited a Christianity Today magazine article which quoted Cecil Sherman, the chief executive officer of the CBF, as saying, "A teacher who might also be led by Scripture not to believe in the virgin birth should not be fired."

Baptist Press interviewed Sherman and his counterpart at the SBC Executive Committee, Morris H. Chapman, president and chief executive officer, using Hawkins' suggestion.

The Aug. 5, 1983, Christianity Today article quotes Sherman as explaining how the virgin birth was in two Gospels but not in the other two.

"Did Mark and John make a mistake by forgetting to list it? If the virgin birth is desperately important, (Mark and John) must have erred," Sherman is quoted in the magazine.

"Friend, how can one be led by

Scripture not to believe in the virgin birth?" Hawkins wrote. "And, how can any Southern Baptist leader, in the most historic sense of the word, question the importance of the virgin birth?"

In the interview with Baptist Press April 15, Sherman responded: "I believe in the virgin birth, every word of it. I believe Jesus was born of the spirit and of the virgin Mary."

Sherman said the magazine article was published at a time when discussions revolved around professors at the Baptist Theological Seminary in Ruschlikon, Switzerland, who did not believe in the virgin birth. The seminary was partially supported by the SBC through its Foreign Mission Board at the time, although that connection was severed later by the FMB.

Asked if a professor at a SBC seminary or Baptist college did not believe in the virgin birth, what would he do, Sherman said the question was hypothetical.

"I would have to put that alongside other data," Sherman said.

Chapman, in his interview, said, "It is unthinkable to me that anyone who does not believe Jesus Christ to be virgin-conceived and virgin-born would ever be allowed to teach in one of our Southern Baptist institutions. The Bible says Jesus was conceived of the Holy Spirit. He was born without a sin nature and with God as his father. The virgin birth is essential to our salvation because only a sinless Savior could atone for our sin and save us."

Chapman also quoted Isaiah 7:14 and Luke 1:26-38 which, he said, declare the fact of the virgin birth. "Therefore, it is a matter of belief in or rejection of the Word of God."

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Good seats remain for Patti/Naturals concert

A variety of good seats are still available for Mississippi College's (MC) annual "Naturally Spectacular" gala. This year's program features top Christian recording artist Sandi Patti in concert at 7 p.m. on Saturday, April 30, in Wood Coliseum on the MC campus in Clinton.

The event is hosted each spring by The Naturals, MC's student-led touring show troupe, as a fundraiser for their program.

The Naturals will perform prior to Patti's appearance, as will Jackson violin prodigies Jason and Daniel Guthrie.

Tickets are \$13.50 and \$15 each, with discounts of \$1 per ticket for groups of 20 or more.

Uniform Delivered from bondage



By Doug Bain
Galatians 1-2

Galatians 1-2 is famous for containing autobiographical information from Paul. A complete autobiography might well be entitled "Delivered from bondage." He had indeed been under the heavy load of a religious experience energized by the "power of the flesh." Paul wrote to the Christians in Galatian territory, with the awareness of how religious experience when "off track" can contribute to bondage. This letter can likewise warn hearers today.

Loyalty forsaken (1:6-7). So soon were they deserting the one who had called them? So quickly were they inclining toward a "different gospel?" What kind of "gospel" would that be? It could be a "gospel" that offers more control, one in which we can do things calculated to ensure our success and establish certainty. Faithing our way toward security seems much too risky. Surely there are things we can do to give us more of a sense of certainty. But with this desire for something more, some way in which we commandeer control, faith is about to be forsaken. Contemporary Christians, like Galatian Christians, need to be absolutely convinced that faith in Jesus Christ is absolutely all the gospel that is ever needed. Gnosticism in whatever shape always suggests that "more" is needed. Of course the problem is that we have not begun to fathom how deeply into life faith is to go. It is not that we need to hear new truth, but the same old truth at incredibly new levels of depth! Therapy, education, social methodology — all are good gifts but are not alternatives to gospel truth. Forsaking the way of faith before it has reached the target depths is not only a Galatian tragedy. That faith has been tried and found wanting is not the problem; it has not substantially been tried. The way of substantial faith is indeed the way to life and healing!

Contagious inconsistency (2:11-14). The contagion of inconsistency creates a chasm between belief and behavior, rhetoric and reality, profession and practice. The text here continues its warning about religious experience getting off track.

Peter had stayed with Simon the tanner and eaten with him and other Gentiles, with courage to ignore honored ritual regulations. But when "hard-core" Jewish Christians arrived on the scene, Peter deserted his new-found freedom, returning to self-securing transaction styles. And Paul blew the whistle on Peter's inconsistency.

The other Jewish Christian brothers also "started acting like cowards along with Peter, and even Barnabas was swept along by their cowardly action" (v. 13, TEV). They were not short on rhetoric but on disciplined courage in the face of peer pressure. When status was in jeopardy, principle dematerialized. The urgent message in verse 14 is about "walking a straight path in line with the truth of the gospel!"

Self justification (2:15-18). The text indicates the danger of reverting to a style of trying to do Christianity on the basis of raw self energy rather than faith relationship, opening the door on a return to bondage. One way in which believers may forsake the truth of the gospel is by trying to justify the self. Even though we may know we are justified in the sight of God because of Christ's atoning work, we often continue in the track of trying to prove to the universe we are right. The revolutionary truth is that justification extends even to the depths of this deep need to justify ourselves. We can be right, justified, vindicated, but only through faith relationship to God through Jesus Christ, with that faith experience reaching into our depths.

Self crucified and transformed (2:19-21). As verse 19 suggests, crucifixion with Christ is a dying to self-directed energies of self justification and rule-keeping religion (dead to the "Law"). Verse 20 speaks of the crucifixion of self, not suggesting that the self is annihilated but rather transformed by Christ, so that the self is brought to its higher potentials through Jesus Christ. It is no longer the selfish I who lives but Christ who lives in and through the self. With the text, may we say "I refuse to reject the grace of God." Freedom indeed — delivered from bondage!

Bain is professor of biblical and related studies, Blue Mountain College.

Bible Book Jesus prepares his disciples



By Dan Howard
John 13:33-14:20

If you had only one day to live what would you do? Jesus' time upon the earth was quickly coming to a conclusion. In his last hours upon the earth Jesus spent time with the 11 men to whom he had been closest during his public ministry. In this passage of Scripture, Jesus sought to help them to understand the continuing relationship he desired to have with them and all believers even after he left the earth.

The giving of a new covenant (13:33-35). Jesus uses a phrase filled with affection when he refers to his disciples as "little children." They were like his children in that he had seen them born again spiritually and had nurtured them as spiritual babies.

Jesus gives us a new commandment in verse 34. This is a new commandment regarding the spiritual love which is to be present between believers. This love is the very love of Jesus which dwells in our lives as believers through the Holy Spirit. The distinguishing characteristic of a true disciple is that he possesses the love of Jesus in his life and that he loves as Jesus loved.

Jesus: the Way to the Father (14:1-6). The disciples' hearts were troubled as they considered their master leaving. Jesus gives them five reasons as to why their hearts should not be troubled. The first reason is because of their belief in him and in God. We can trust him to care for us. The second reason is that they have the assurance of dwelling in his Father's house. A third reason is because Jesus is working on their behalf to prepare a place for them. A fourth reason is because he is going to return. A fifth reason is because they will dwell with him eternally in heaven.

Because the disciples were looking for Jesus to establish an earthly kingdom, they were confused about where he was going. Jesus then stated that he was the only way to the Father. He is our personal guide along the way. Because he personally shows us the way, he becomes the Way. He is also the Truth. That is, he is the essence of truth. Jesus is also the Life. He is the source and force of life.

Jesus' oneness with the Father (14:12-14). Jesus demonstrated through word and deed that he and the Father were one. Jesus stated that his followers would be able to do even greater works than he did. The greater works refer to the quantity of their works rather than the quality. Believers are able to do these greater works only through Jesus' power and presence in their lives. Prayer will be an essential part of accomplishing these greater works. The things asked in Jesus' name will be granted.

The promise of the Holy Spirit (14:15-17). To all believers Jesus promises the Holy Spirit. Jesus said that one who has the Holy Spirit dwelling in his life is the person who loves him to the point of obeying him and who knows him as Savior.

To this person is promised "another comforter." The idea in the word "comforter" is that of one called alongside another. The implication is that the Holy Spirit will be our helper. The word "another" indicates one of like kind to Jesus. Jesus continues to dwell with each believer in the form of the Holy Spirit.

A new relationship (14:18-20). Jesus points to a new relationship between himself and believers. Jesus stated that even though he was leaving this world he was not leaving his followers. The presence of Jesus in our lives today is a living, eternal presence because of his resurrection from the grave. In verse 20 Jesus stated that there is a relationship of unity between the Father, the Son, and the believer. Jesus was in the Father. The believer was in Jesus. Jesus was in the believer. What comfort, strength, love, etc. we possess as Christians through our relationship with Christ.

Howard is pastor, Woodville Church, Woodville.

Life and Work Serving in one spirit



By Billie Buckley
Philippians 1:27-2:4

"Serving in one spirit" is the focal thought of our lesson for today. First of all, I want to write about the opposite of serving. That happens to be neglect. The sound of neglect is silence.

We all take our turn. At times, we are either the creator of the silence of neglect or the recipient of that silence.

The best way to destroy something is to neglect it. You can destroy a plant or a yard by neglect. Don't pay attention to the mess in your house for one day. What happens? Total destruction. Ignore your health, your rest, your body, and the result will be the same.

Today we need to replace the neglected silent relationships in our lives with a healthy and serving love — a love that will not let go. I believe that is a description of God's love, too.

In Philippians Paul writes from prison and warns us against neglecting the ingredients that make up a serving spirit. They are the neglect of worthy conduct; the neglect of steadfastness; the neglect of oneness; the neglect of humility.

The neglect of worthy conduct (1:27a). What is the high standard of conduct that Paul encouraged, not only the Philippians, but us to live by? Could it be the same requirements that we find in the Old Testament in Micah 6:8? "What does the Lord require of thee but to do justly (recognize the claims others have on you), love mercy (show it cheerfully and humbly and not grudgingly), walk humbly (don't lag behind or run ahead) with thy God (hand in hand)?" This is worthy conduct that should not be neglected.

The neglect of steadfastness (1:27b-28). Paul expressed hope that believers would have a oneness of spirit and would not be contrary. That's an old fashioned word meaning disagreeable, unpleasant, or a problem. We should daily ask God to help us to be part of the solutions and not the problems in our home, work, and church relationships.

This idea of steadfastness must have something to do with our taking a strong straight course. How do we do this? With concentration, holding ourselves in check, and consecration, devoting ourselves to God's work. To do this we can't be ruled by fitful and passionate impulses but by God's steadfast love.

The neglect of oneness (2:1-2). Paul declared that he would know full joy in knowing that the division among the Philippians had been overcome.

We are so like the older brother who neglected this oneness. I saw myself in him recently; right after I broke my leg skiing and was told, "Stay on crutches and wear this brace for three months." That included all of April, May, and June!

I read about this older brother, "As he came and drew nigh to the house he heard music and dancing... and he was angry and would not go in." In other words, he would not be one with his family in their joy and happiness over the return of his brother, the Prodigal Son.

Because I was involved in the study "Experiencing God," I asked this question: "How can I join you God (be one with you and others) when they are full of joy and music?" His answer was, "Stop being angry about your leg being broken. I can use this interruption to make adjustments in your life. I have that right. Let me be your dance partner."

That answer gladdened my heart and gave me freedom to be one with all his children — those who are celebrating and those who are mending.

The neglect of humility (2:3-4). Paul warned against selfish pride. The opposite is sincere humility that is child-like but not childish. It is a combination of strength and sweetness, a noble yet rare combination. A humble person does not advertise, "Notice me." Rather, his attitude is, "Notice where God is working in my life and join us in serving in one spirit."

Buckley is a member of Petal-Harvey Church, Petal.



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Luke 12:42, 43, 48

capsules

JACKSON EVANGELISM CENTER TO MOVE TO HOWARD PAYNE: BROWNWOOD, Texas (BP) — Howard Payne University, Brownwood, Texas, will become the home of the Jackson Center for Evangelism and Encouragement this summer, according to founder and president Richard Jackson. The past three years the center has operated in cooperation with Grand Canyon University in Phoenix, Ariz., where Jackson formerly was pastor of North Phoenix Church. Jackson is a Texas native and a 1960 graduate of Howard Payne. He also has received an honorary doctorate from the school. According to the *Texas Baptist Standard*, Jackson has indicated he will accept an invitation from Howard Payne to be an adjunct professor in the school of Christianity.

PROFESSOR, STUDENT NAMED TO SWBTS SEARCH COMMITTEE: FORT WORTH (BP) — Curtis Vaughan, distinguished professor of New Testament, and Paul Robertson, a theology student from Georgia, have been named as advisory members of the President's Search Committee for Southwestern Seminary. The announcement of the selections was made by Miles Seaborn, chairman of the search committee. As advisory members, Vaughan and Robertson will represent the faculty and student body, respectively, but will not have voting privileges. Seaborn said the search committee was scheduled to hold its first meeting the week of April 11. He said the committee will begin its work by developing its policies and procedures for the selection process. He said members also will build a presidential profile.

MID-AMERICA DIRECTOR TO LEAD GGBTS SOUTHERN CALIFORNIA WORK: MILL VALLEY, Calif. (BP) — Trustees of Golden Gate Seminary in Mill Valley, Calif., unanimously elected J. Sam Simmons Jr. director of the seminary's southern California campus in Brea. Simmons and his wife Trish have been in New York since 1990, where he has been director of Mid-America Seminary's northeast branch in Schenectady. Mid-America is an independent seminary based in Memphis, Tenn. In addition to serving as the northeast branch's chief administrator and fund-raiser, he has taught missions and practical theology. In response to his election, Simmons said: "There's just something special happening at this seminary. I am deeply moved by the vision that's been expressed." Following service as business manager at Mid-America Seminary from 1979-82, Simmons was pastor of Hayes Crossing Baptist Mission, Sardis, Miss.; First Church, Spur, Texas; and Trinity Church, Memphis.

ONE MORE WORD FOR JESUS YIELDS FAITH: HOLLY HILL, Fla. (BP) — Ready to leave for a missions trip to preach in Tanzania, Africa, John Jennings, pastor of First Church, Holly Hill, Fla., visited with a neighbor. "He knew about my trip," Jennings said. "For nine months I had shared with him. One time a word, another more, and yet more... but he had not received Christ. Just before leaving him, I said, 'Before I go far away to speak about this Jesus, I want to know that if I never return, or if you depart this life before I return, I will meet you in heaven. Won't you, now, receive Jesus?' This man, way in years, took my hand, nearly crushing it, and said, 'Yes, I will!'"

ATS official gives analysis of SBC theological education

NASHVILLE (BP) — You don't have to be a seminary professor or student to know Southern Baptist theological education is undergoing tremendous change.

And accrediting agency official and former Southern Seminary faculty member Daniel O. Aleshire has an idea or two on why changes are occurring.

Aleshire, associate director of the Association of Theological Schools (ATS) in the United States and Canada, offers his own analysis of theological education in "Southern Baptist Theological Education," an article printed in the current issue of *Baptist History and Heritage*, published by the Historical Commission, SBC. The article focuses on schools accredited with ATS.

Aleshire points out several interesting differences between Southern Baptist seminaries and other ATS schools.

— SBC schools are larger. The smallest SBC seminary is significantly larger in enrollment, budget, and size of faculty than the average of all ATS schools.

— SBC schools receive more denominational funding. While the average ATS institution receives approximately 18% of their educational and general budget (E&G) from religious organizations, SBC seminaries receive 50-78% of their E&G from the denomination.

— SBC schools spend less per student. The average expenditure for all ATS schools in the 1992 reporting year was approximately \$16,000 per student. The average for the six SBC seminaries was \$8,543.

— SBC schools are fewer. Southern Baptists have far fewer seminaries per church member than any other major U.S. denomination.

Aleshire also underscores over the past 25 years ATS and SBC schools have experienced "an increasing number of women attending theological schools and seeking ministry positions;" the average age of students attending theological schools "is much older than the average age 25 years ago;" and "students are

increasingly inclined to attend a seminary in their immediate geographical area — regardless of its denominational affiliation — than to relocate to attend a seminary of their own denomination."

Contrasting the drop in total SBC seminary enrollments of Southern Baptist students each year from 9,595 in 1988 to 8,777 in 1992 with the total enrollment increases of Southern Baptist students in all other ATS seminaries from 830 in 1988 to 1,172 in 1992, Aleshire states, "The data suggests that an increasing number of Southern Baptists are, either for geographical location, denominational controversy, or other reasons, increasingly attending non-SBC funded schools."

According to Aleshire, the early period of Baptist theological education still influences the following attitudes about Southern Baptist seminaries today: "(1) a suspicion of the ability of an academic institution to instill or enhance criteria Baptists consider most crucial for their ministers; (2) a tendency to value the learning that comes from intimate participation in a congregation; and (3) a desire for the social recognition and status of higher education degrees."

The two dominant Southern Baptist theological schools between the Civil War and World War II were Southern Seminary, founded in 1859 out of Furman University, and Southwestern Seminary, founded in 1907 out of Baylor University.

As Southern and Southwestern introduced advanced training for ministers to Southern Baptists, graduate-level theological education became associated with many leading clergy and expected by prestigious congregations. Aleshire states, despite their unique cultural and educational settings, these two schools provided a homogenous educational experience for Southern Baptist leaders and the Southern Baptist Convention.

In 1971, Mid-America Seminary was founded, "at least in part, because of concerns over the perceived liberal tendencies in the

SBC-funded schools," Aleshire writes. Beeson Divinity School was founded in the late 1980s by an individual who wished to see a theological school at Samford University.

Perceiving what they judged to be threats to critical theological inquiry in SBC-funded schools, some Southern Baptist groups founded the Baptist Theological Seminary at Richmond (classes began in 1991). Gardner-Webb University authorized the establishment of a divinity school and enrolled its first class of M.Div. students in 1992. Criswell College also recently started an M.Div. program.

At least three other Baptist-related universities are considering, or have taken actions to start, university-related divinity schools or seminaries: Baylor, Mercer, and Wake Forest. If these schools are successful in establishing divinity schools or seminaries, the number of institutions founded primarily to train Southern Baptist ministers will have grown from three prior to World War II to 14 at the end of this century.

"The Southern Baptist denominational struggle over the past decade," according to Aleshire, "has had, on the surface, charges of theological liberalism. But one wonders if, at a deeper level, the issues are about confessional constraint and academic freedom... all wrapped in the language of control, heresy, and struggles over power."

Aleshire concludes by predicting Southern Baptist theological education in the future will be more diverse, more heterogeneous, and more regionalized than it has ever been.

For more information about Aleshire's article and other articles in the special issue of *Baptist History and Heritage* focusing on "Southern Baptist Perspectives on Educational Commission," contact the Historical Commission at 800-966-BAPT.

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Have fun with cryptography and exercise your Bible knowledge. A King James Version Bible verse has been encoded by letter substitution. The same letter is substituted throughout the puzzle. Solve by trial and error. Answer to last week's puzzle: First Peter Two: Two.

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April 28, 1994